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read, "Blessed are the meek, for they shall inherit the earth," and "Blessed are the peacemakers, for they shall be called the sons of God." And when they say that our chief concern ought to be the defense of our republic, the saving of ourself, I open my New Testament again and look at Jesus dying on the cross, and listen to those scoffers of the olden time, as they said to him, "Save thyself!" I see the people shake their heads and hear them say, "Save thyself!" The old, selfish-hearted, cruel world looked at him as he died, saying, "Save thyself!" — as though that were the supreme end of living in God's world. And the Lord died. But he left in our atmosphere these words that will outlive the stars, "And I, if I be lifted up, will draw all men unto me."

### What the Christian Said to the Soldier.

BY JOHN COLLINS.

Tell me not in idle story  
Of the warrior's doubtful fame,  
And the legends old and hoary,  
Winning him a deathless name.

Martial glory is a fiction,  
Covering with its lurid light  
Deeds deserving malediction,  
That should hide in darkest night.

Who can tell the hosts unnumbered  
In the many centuries gone,  
Or the ties of nature sundered,  
Ever since creation's dawn?

Long has our fair earth been grieving  
For her sons in battle slain,  
Millions upon millions leaving  
Memories that they lived in vain.

Could the armies of the nations  
Rise again, their tale to tell,  
All the air with execrations  
On their tyrant kings would swell.

See! they ride in serried column,  
Standing by the ancient Nile,  
Pointing, as in mockery solemn,  
To its wasted lands the while.

Mark the proud Assyrian legions  
Bred to fierce vindictive war,  
Once the terror of the regions,  
Desolated evermore.

"Ah!" they cry with looks of horror,  
"Better far untimely birth,  
Than the years of pain and terror  
That we suffered when on earth!"

Shall the sword devour forever,  
Reckless of God-given life?  
And the rulers deem that ever  
Feuds must end in bloody strife?

No! a better day is breaking,  
Though the war-clouds round us lower,  
And humanity is waking  
To the warning of the hour.

Warring nations yet shall wonder  
That they claimed the Christian name;  
Bitterest foes, now kept asunder,  
Lasting brotherhood shall claim.

Peace shall wave her stainless banner  
Over many a land and sea,  
And the nations' highest honor  
Friendly intercourse shall be.

Let us then, in firm endeavor,  
Show the waste and crime of war,  
Till its chains shall be forever  
Broken, to be worn no more.

PHILADELPHIA, September, 1900.

### A Plea in Behalf of Peace.

*Addressed to Christian professors of every name, by the  
Philadelphia Friends' Yearly Meeting.*

It is with love for our fellow-countrymen of every class, and in that brotherly freedom which is permitted and enjoined by the gospel, that we desire to call your attention to the responsibility which we all share in common, in shaping the present and prospective relations between our beloved country and other nations. It has pleased the all-wise and beneficent Ruler of the universe to permit us to hold a territory of vast extent and almost limitless resources. The form of government under which we have grown and prospered is admirably adapted to meet the needs of a free, enlightened and virtuous people. This, when administered with an eye to their highest interests, and the favor of the Most High, presents a system which other nations may well desire to make their own. Are we not, therefore, bound in all gratitude to see to it that these rich blessings be not perverted to purposes out of harmony with the divine government?

Yet, as thoughtful observers of some of the events in which the United States has of late been a chief actor, we can scarcely fail to be impressed with their disastrous and far-reaching character. They, and the causes which have led up to them, are so fresh in the memory of all that they need not be here recited. The fact nevertheless remains that war, with all its horrors, has engaged our country for a long period, and is still being persistently carried on in remote regions.

While present conditions continue the danger increases that in an outburst of popular feeling, such as carried us into a war with Spain and opened the way for another with the natives of the Philippines, we shall be swept entirely away from that safe position which hitherto the immense territory and the geographical outlines of the United States have made it easy to maintain. Our people may thus be plunged into the current which is ever threatening the peace of warlike nations bent upon self-aggrandizement.

Such considerations should be sufficient to bring home to each one of us questions like these: "What is my attitude in this crisis as a professed follower of the Prince of Peace?" "Is my influence decidedly felt in the community in which I live, in favor of some speedy, just and peaceful settlement of the difficult problems that now confront the federal authorities?" "Or,

through apathy as regards the whole subject, or a careless acceptance of the sentiments prevailing around me, or from a secret fear of incurring the scorn or ridicule of others, am I shrinking from the plain duty to stand faithfully by my Divine Master, His teachings and His example?"

We are familiar with the leading arguments whereby it is sought to justify or even commend war as the most satisfactory, if not the only method, for settling international differences. That upon which much stress is laid by many professing Christians is the authority of the Old Testament Scriptures, wherein are recorded conflicts that evidently received the Divine approval, and, indeed, command. To this the consistent followers of Christ must reply that, with a change of dispensations, there was introduced a rule of conduct which would substitute love for hatred, forgiveness for revenge, the returning of kindness for injuries,—in short, "a new covenant" between God and man, which, as compared with the old, is surely "established upon better promises." Those, therefore, who acknowledge the binding authority of the latter, rejoice to realize that they are no longer "under the law, but under grace"; that the coming of the Saviour, whose name they love to bear, was heralded by the angelic strain, "Glory to God in the highest, and on earth peace, goodwill toward men." This, to their view, expresses the whole scope of the gospel. They further remember the plain precepts contained in that memorable Sermon on the Mount, whereby the Master intended His disciples should order their daily lives and intercourse with their fellow-men.

All must admit that the spirit here inculcated is utterly repugnant to the strife, carnage, misery and destruction inseparable from every battlefield. In this connection, we may fitly recall our Lord's gracious declaration concerning Himself: "The Son of man is not come to destroy men's lives, but to save them"; and again, His express condemnation of war: "All they that take the sword shall perish by the sword." Following closely their Saviour's precepts and example, His apostles and their immediate converts could take no part in warfare, so that until near the middle of the second century of the Christian era scarcely a Christian soldier is upon record. When pressed into the Roman legions, these early disciples responded, "I am a Christian, and therefore I cannot fight." Nothing was then left them but to suffer.

The argument from expediency, although often urged,

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must occupy but a low place in influencing one whose standard of righteousness has been lifted above considerations of mere gain or selfish purposes, when these plainly conflict with the higher rule received from Christ. Can that be expedient for him which cannot fail to beget in his own breast wrath, hatred, revenge and deadly strife?

In order to reconcile a demand for personal military service with the repugnance which the Christian believer may well feel toward engaging in it, perhaps no more plausible or successful plea is urged than his paramount duty to the state. The love for one's country has very properly a strong place in the human breast, and is productive of many excellent results; so also is a loyal regard for its wholesome laws and constituted authorities. But neither of these can be a sufficient warrant for the follower of Christ to sanction by any act of his own what he is bound to believe is directly opposed to the teachings or commands of his Divine Master. One course only may be open to him, namely, a meek but firm refusal. The final result he must leave with Him for whose sake he is called to leave all, and whom he should be ready to follow, if need be, "to prison or to death." Nor is a moral courage thus displayed to be regarded as in anywise inferior, in its character or results for good, to that of the man who, at the demand of his country, risks life and limb upon the field of battle.

Is war, however, inevitable, as is continually asserted? Indeed, would it occur where there is a disposition to refer the questions at issue to one or more impartial judges? Such a method has been so frequently and successfully resorted to that it is no longer regarded as an expedient of doubtful value. Within the past century this reasonable, just and peaceful course has been adopted by our own or other nations in more than one hundred cases, and to more than half of these the United States has been a party. By the late Conference at The Hague, a system was formulated that has met the approval of many of the most eminent statesmen and jurists of the present day. The acceptance of such a tribunal by the leading nations of the world, we believe, would go far toward the peaceful settlement of controversies that may hereafter arise. . . .

The rightful position of the church of Christ, as set forth by himself, is that of a leader not to be turned aside in its high mission for the regeneration and happiness of the world. Its voice is to give no uncertain sound, and the men and women who compose its membership are to be as "lights in the world" and as "the salt of the earth." Since we dare not assume that the commandments and teachings of our blessed Saviour were delivered prematurely in point of time, we must believe they are especially applicable to the present conditions of the world, and that mankind is greatly the loser by not promptly accepting them in all the fullness of their blessing, and faithfully living up to them.

We rejoice to believe there is a large and increasing number, throughout the various branches of the professing church, who have come to realize that, if the errors and evils and wretchedness that now abound are to be effectually met, it must be largely through the faithfulness of Christian believers. As these follow their own highest convictions of truth and duty, they will be surely drawn into closer fellowship with one another, and

sweetly find that, in the one Master, all they are brethren. Thus also will be brought about the harmonious, if not united, action, which can deal wisely and powerfully with evils even so gigantic as war, and through the same instrumentality our own and other nations will be brought to seek the things that make for peace the world over.

When we consider the large proportion which the various organizations of professing Christians bear to the population of our own and other civilized countries, the general intelligence that characterizes them, or the high standard of virtue which they seek to uphold, it is not strange that the church has come to be regarded as the highest human agency in the upward progress of our race. Let not such a hope be disappointed.

Holding a vantage ground so favorable, with purposes so exalted, and a power when rightly directed so vast both spiritually and numerically, must not the responsibility for the continuance of a system so anti-Christian as war fall directly upon the professing church? As we verily believe, in its hands rests to-day the peace of the world. If, then, this burden has been laid upon the church by its Holy Head, let it be borne in His name, and in the strength He will give for so blessed a service. While its mission is thus fraught with love and tender sympathy for the whole human race, it has none the less a conflict to maintain against wrong in every form, however specious. But let us remember that, although its weapons are not, and cannot be, carnal, they are nevertheless "mighty through God to the pulling down" of those strongholds of evil which spring from the lusts and uncontrolled passions of men; that this contest for the truth and the right, though sharp and long, will in the end be victorious, and He shall thus reign who is "King of kings and Lord of lords." In this crowning victory let us remember every true-hearted follower of Christ will have a part, and in his daily life and the spirit which actuates him, he will be bearing a convincing testimony that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

### A Dream of the Flag.

BY RICHARD H. THOMAS.

My fathers' flag, I dreamed of thee;  
The air was dank; thou didst not wave;  
Thy colors draped the staff — ah, me!  
It stood on Freedom's grave.

I dreamed thou wert the tyrants' friend,  
That force, not justice, reigned supreme;  
Fling wide thy folds, I cried, and end  
The horror of my dream.

The stars of Heaven are in thy blue,  
Dear flag; I see thy stainless white,  
With the warm life-blood of the true,  
In strongest bands unite.

Thy message is that man is man,  
Through every strain of storm and stress;  
Nor skin, nor sin, nor serfdom can  
Suffice to make him less.

Nor is he more through pomp and pride;  
Ye despots who would plot and plan  
To chain your brother, stand aside,  
And reverence him — a man.

And art thou now the tyrants' friend?  
And reigns brute force alone supreme?  
Fling out thy folds, dear flag, and end  
The horror of my dream.

Flat fall thy folds against the mast,  
Nor stir when Heaven's breezes blow;  
But oh, they answer to the blast,  
Hot from the pit below!

Thy blue is dark, thy painted stars  
No longer shed their ancient light;  
With freeman's blood and curse, thy bars  
Are ghastly red and white.

'Tis but a dream. These fancies go;  
For love and truth still reign supreme;  
Bright bow of promise shine and show  
This horror but a dream.

The prophet flag art thou. I see  
God's patient stars that never cease,  
Thy stripes that tell how tribes shall be  
United, and at peace.

But yet the dream! From isles far off  
Weird spectres pass in grim review;  
They curse our flag with scorn and scoff —  
What if the dream be true?

— *The Messenger of Peace.*

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